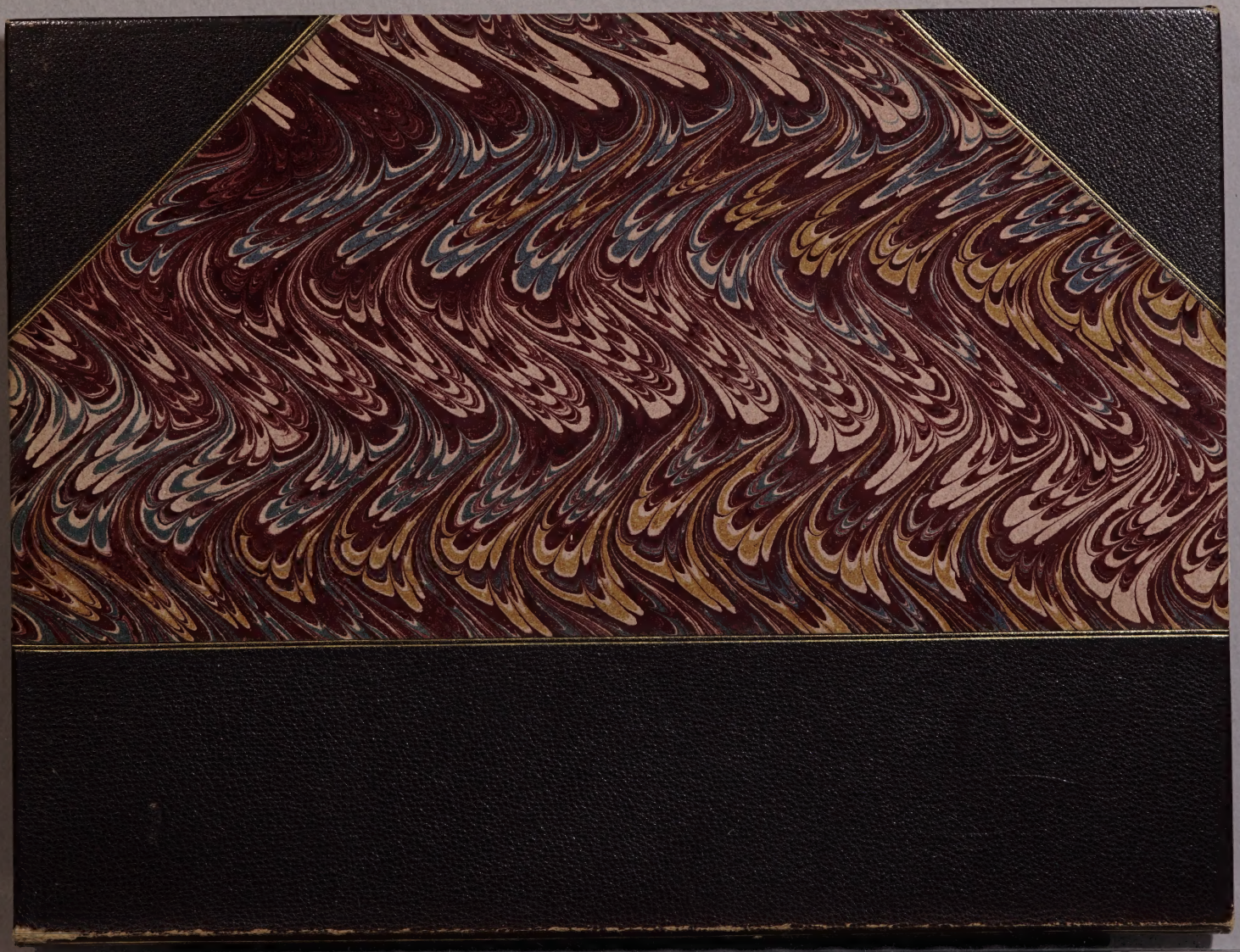

John Carter Brown.

Harold Brown.

BRADSTREET

1856

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Ockanickon

A TRUE

ACCOUNT

OF THE

DYING WORDS

OF

OCKANICKON,

AN INDIAN

KING.

Spoken to

JAHKURSOE,

His Brother's Son, whom he appointed

KING

AFTER HIM.

Printed in the Year 1683.

A LETTER sent from *New-Jersey in America* to a Friend in *London.*

Dear Friend,

I *Having this short opportunity, have nothing to present thee with but the Dying Words of an* Indian King, *who died in* Burlington, *and was Buried amongst Friends according to his desire; and at his Burial many Tears were shed both by the* Indians *and* English; *if thou art willing to Print it, I desire thee to send me some; So in Love and great haste, I rest thy friend,*

Burlington *the 12th. of the 5th. Month,* 1682. John Cripps.

BRUCE

A TRUE

ACCOUNT

Of the Dying Words of

OCKANICHON,

Spoken to

JAHKURSOE,

WHOM

He appointed KING after Him; Spoken in the presence of several, who were Eye and Ear Witnesses to the Truth thereof.

IT was my desire that *My Brother's Son*, *Jahkursoe* should be sent for to come to me to hear my *last Words*, whom I have appointed KING after me. *My Brother's Son*, This day I deliver my Heart into thy Bosom, and would have thee love that which

is *Good*, and to keep *Good Company*, and to refuse that which is *Evil*; and to avoid *bad Company*. Now inasmuch as I have delivered my Heart into thy Bosom, I also deliver my Bosom to keep my Heart therein; therefore always be sure to walk in a *Good Path*, and never depart out of it. And if any *Indians* should speak any evil of *Indians* or *Christians*, do not joyn with it, but to look to that which is *Good*, and to join with the same always. Look at the Sun from the Rising of it to the Setting of the same. In Speeches that shall be made between the *Indians* and the *Christians*, if any thing be spoke that is Evil, do not join with that but join with that which is Good; and when Speeches are made, do not thou speak first, but let all speak before thee, and take good notice what each man speaks, and when thou hast heard all, join to that which is Good. *Brother's Son*, I would have thee to *cleanse* thy *Ears*, and take all *Darkness* and *Foulness* out, that thou maist take notice of that which is *Good* and *Evil*, and then to joyn with that which is *Good*, and refuse the *Evil*; and also to cleanse

thy

thy *Eyes* that thou maiſt ſee both *Good* and *Evil*: and if thou ſee any *Evil* do not joyn with it, but joyn to that which is *Good*. *Brother's Son*, Thou haſt heard all that is paſt: now I would have thee to ſtand up in time of Speeches, and to ſtand in my Steps, and follow my Speeches as I have ſaid before thee, then what thou doſt deſire in Reaſon will be granted thee: Why ſhould thou not follow my Example inaſmuch as I have had a mind to do that which is *Good*, and therefore do thou alſo the ſame. Whereas *Sehoppy* and *Swanpis* were appointed Kings by me in my ſtead, and I underſtanding by my Doctor that *Sehoppy* ſecretly adviſed him not to Cure me, and they both being with me at *John Hollingsheads* Houſe, there I my ſelf ſee by them that they were given more to *Drink* than to take notice of my *Laſt Words*, for I had a mind to make a Speech to them, and to my *Brethren* the *English Commiſſioners*, therefore I refuſed them to be Kings after me in my ſtead, and have choſen my Brother's Son *Jahkurſoe* in their ſtead to ſucceed me.

Brother's

Brother's Son,

I desire thee to be plain and fair with all, both *Indians* and *Christians*, as I have been. I am very weak, otherwise I would have spoken more; and in Testimony of the *Truth* of this, I have hereunto set my Hand in the presence of us,

Witnesses.

Thomas Budd,
Sarah Biddle,
Mary Cripps,
Anne Browne,
Jane Noble.

An imitation of the *Indian Marks.*

The Mark of *Ockanickon*, King, now deceased.

The Mark of *Jahkursoe*, the intended King.

The Mark of *Matollionequay*, Wife to *Ockanickon* the Old King.

The Mark of *Nemooponent*, a Prince.

The Mark of *Tellinggrisee*, the *Indian* Doctor.

Henry Jacobs Falckinburs, Interpreter.

FINIS.

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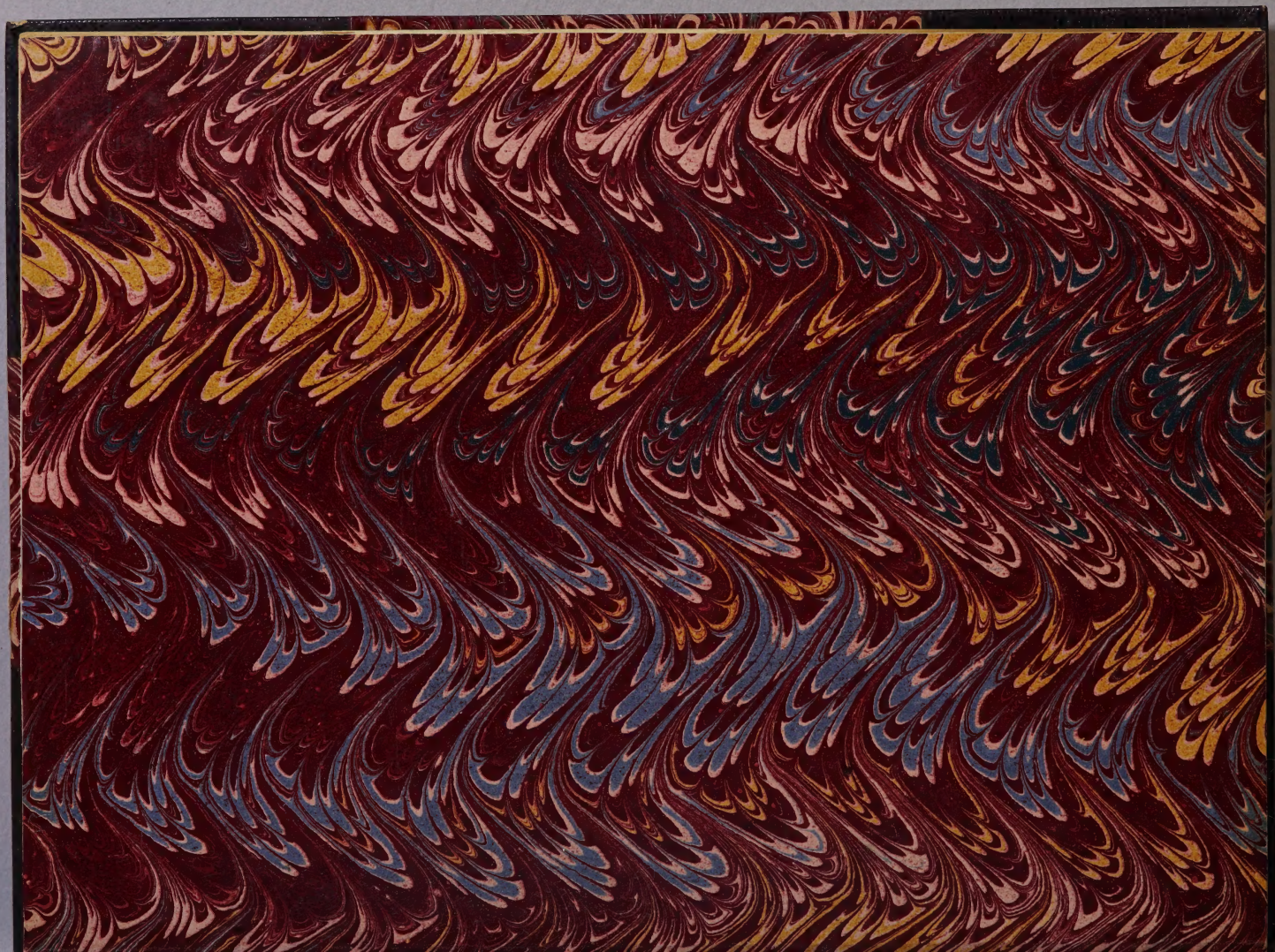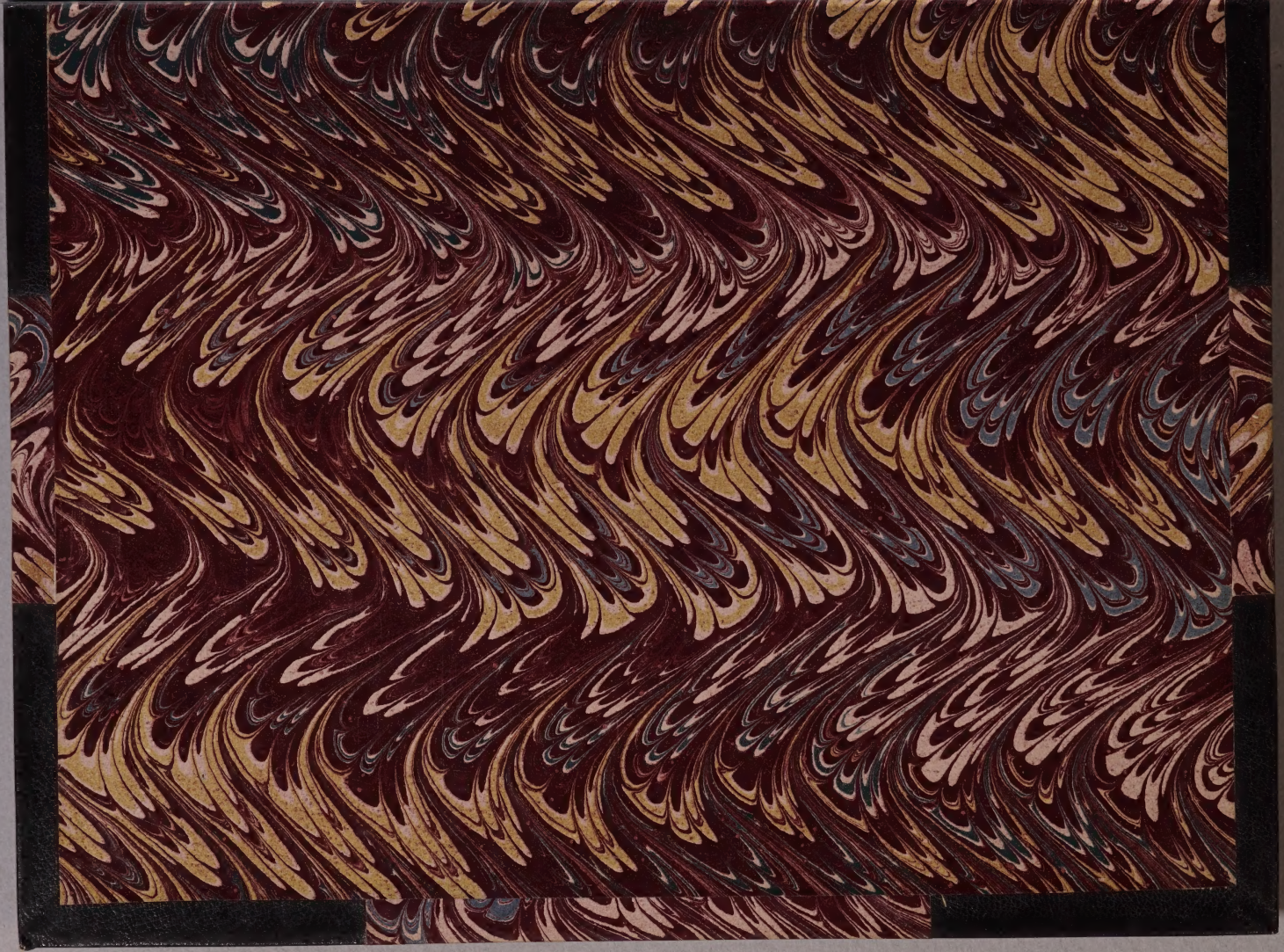
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